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*Christian Fortitude.*

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A  
S E R M O N

Preached before the  
UNIVERSITY of OXFORD,

A T  
ST. MARY'S Church,

O N  
ST. PAUL'S Day, Jan. 25. 1757.

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By BENJAMIN KENNICOTT, M. A. *K.*  
Fellow of EXETER College,  
and One of HIS MAJESTY'S Preachers  
at WHITEHALL.

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SECOND EDITION.

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With a List of the *Falshoods* in a late Pamphlet  
called *Remarks on this Sermon.*

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O X F O R D,

Printed, at the THEATRE; and Sold by J. Fletcher and D.  
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M D C C L V I I

STARK M O N

UNIVERSITY OF OXFORD

1773 Church



ST. PAUL'S 1777

By Benjamin Kennicott, M.A.  
Fellow of Trinity College  
and One of His Majesty's Professors  
at Warrington.

Second Edition.

With a List of the MSS. in the Library  
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in St. Paul's Church-yard.



# P R E F A C E.

**I***T may be proper to acquaint the Reader, that the following Sermon was not compos'd, with the least intention of printing it; and that it is now printed, on account of the many false reports malevolently spread concerning it.*

*Having a regular summons to the University-Pulpit, the author imagin'd; that, at this time of National danger, it might be particularly seasonable to address his learned Audience, in a Discourse upon Christian Fortitude. And, he the more readily determin'd on this subject, as not having yet learnt the timid maxims of the men of worldly prudence; who --- for fear of offending others --- or, for fear of dissembling themselves --- or, for fear of being unfashionable --- can, in such days as these, keep silence, yea, even from good words.*

*The love of Religion in very many waxing cold, and some even of the Teachers of it not being sufficiently animated with true Christian Zeal; could it be improper to endeavour (αναζωοποιεν, 2 Tim. I, 6) to kindle up a living flame in their hearts? Ministers of the Gospel (it is humbly apprehended) should not only study to inform the Judgment, but also strive to warm the Affections: their Discourses should not be, like Marble, cold and unani-*

*mated; tho', like Marble, polish'd in the style, and rich in the vein of reasoning.*

*No excellence of this, or indeed of any, kind is claim'd by the following Sermon. The author pretends to no other merit contain'd in it, than an honest zeal for the true honour and happiness of his Brethren. And if, by this animating principle, he was led to exceed, a few minutes, in the length of this Sermon; he hopes to be forgiven this wrong.*

*Should the style of it appear uncommon, from the frequent use of Scripture phrases; such phrases will, perhaps, speak their own propriety. If not; their apology may be this — that, if Dr. Middleton, when writing the life of Cicero, could suppose, it would give both a lustre and authority to a sentiment, to deliver it in the very words of Cicero; it is imagin'd, lustre and authority may be more eminently deriv'd to Scripture-Discourses from properly introducing the very words of Holy Scripture.*

*The author was not so great a stranger to his Audience, or to himself, as to think — that the following Sermon could possibly please universally. Nor was he such a stranger to the Gospel, as to be ignorant — that the praise of men ought not to be the first motive with any Christian Preacher. Yet, as that secondary motive may be permitted to operate, in due subordination; he hopes, that wise and good*  
*men*

*men will neither judge the present subject ill-chosen, nor the manner of treating it extremely improper.*

*He is the more sollicitous, on this head; because the Sermon has been industriously represented, as containing almost every kind of absurdity; and threaten'd with the severest treatment, if it dar'd to make its appearance in public. But, what the author dar'd to preach in point of duty, he has dar'd to print in point of self-defence; lest, from the representations of his enemies, he should be thought uncommonly weak or wicked, when he has only deliver'd the words of truth and soberness.*

*It has been judg'd necessary to subjoin several Notes, meant to confirm certain points advanc'd in the Sermon. And, as these will probably turn the edge of criticism upon some of those Gentlemen, who have been precipitate in their private censures; so they may possibly prevail with others, to save themselves the trouble of public confutations.*

*The author, from the very first resolution he took to print this Sermon, determin'd to assure the Reader, as he now does — that it is printed as it was preach'd, WITHOUT THE LEAST KNOWN VARIATION. This assurance he gives solemnly and religiously; and is ready to attest it, even upon Oath, if that should be made necessary — especially, in case of any farther suggestion to the contrary from the chief Magistrate of this place. How*



*How cautious should men be of giving rise to injurious reports! Since a thing, once suggested, soon comes to be affirm'd roundly; the transition from possible to probable, and from probable to certain, being not very unusual: and especially, where there is partiality in the relaters. As to the present report (which would fain excite the notion of a very material alteration) it pretends, when strictly examin'd, to neither more nor less than this — that the word even was omitted, in the copy left with Mr. V. Chancellor, in one passage where it was (apprehended to be) spoke in the Pulpit. Two places have been mention'd, and both in p. 25; line 4 — in this Pulpit in particular (even in this Pulpit in particular); and line 23 — in this Place many (even in this Place many). As to the first instance, nothing needs be said. And, as to the second; would it not have been (considering the times) sufficiently complaisant, to express a persuasion — that, even in this, or even in any ONE Place, there would be MANY Martyrs? However; had the word even been really wrote in the copy us'd in the Pulpit, it should not have been omitted in print: even, tho' it had been most justly censurable. The truth is, this harmless word was neither here nor there. But, tho' never inserted amongst the words in line 4 or in line 23; it did indeed, and does still, occur between the two passages in line 18 (even*  
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in these days); and there it submits itself to the severest criticism. But — how great must be the propensity to cavil; where an insinuation of unfair practices could be grounded, and grounded falsely, upon so trifling a particle! And — what misrepresentations, more and greater continually, would have probably been added to the abundance of past defamation; if the Sermon had not been thus offer'd to the candour of the Public!

Lastly: to guard against any additional misrepresentation (and, after what has pass'd, there certainly cannot be too much caution) the author finds himself oblig'd to acquaint the Reader — That he waited on Mr. Vice-Chancellor, in the most respectful manner, to let Him know, he was advis'd to print his Sermon; and to ask, whether He would please to give it His Imprimatur: — That, Mr. V. Chancellor desiring him to leave the Sermon, he assur'd Him, he intended printing it exactly as it was preach'd; but, had not the least objection to leaving it for his perusal; and left it accordingly: — That, the next morning, he receiv'd from Mr. V. Chancellor (by his servant) the Sermon, return'd without an Imprimatur; but with a Note, giving him free liberty to print it at the University-Press: — That he was surpriz'd at Mr. V. Chancellor's granting him as a favour what he (apprehended he) had an absolute right to, as a Member  
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*of Convocation; and, in consequence of his oath (to preserve the privileges of the University) thought himself bound to protest against such an encroachment, as would take from every other Member of Convocation his right to the University-Press, by subjecting it to the despotism of One Member only: — And, that therefore he sent Mr. V. Chancellor a Letter, wrote with all due deference; partly, to protest against the grant of such a licence; and partly to express his concern, that Mr. V. Chancellor should, without assigning the least reason, refuse the customary sanction of an Imprimatur.*

*The Letter, being of a private nature, is not here printed; nor will it be printed, unless the publication be made necessary by still greater or more public misrepresentations of it. And, as to the true reason for refusing the common favour of an Imprimatur to the following Sermon, (the author, tho' requesting it, not having been made acquainted with it) the Reader must be left to make his own inference from the Sermon itself.*



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ST. PAUL to the *Romans*,

Ch. 8; 35, 37.

*Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? — Nay; in all these things we are more than conquerors, through Him that loved us.*

THE religion of Jesus the Son of GOD — with what authority does it command our reverence and admiration, for the divinity of its doctrines and the dignity of its language! — like *the king's daughter*, celebrated by the psalmist, *all glorious within* (in the excellency of wisdom) and *whose clothing was of wrought gold*.

And, if words ever took the head and heart captive at their will; if language could ever exalt, animate and enflame; behold an Apostle, triumphing over Greece and Rome, as much in the arts of oratory, as in the powers of argu-

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ment! And, if he has any where labour'd this point more abundantly; the height of his, and of all, eloquence seems to be comprehended in the conclusion of this chapter. And, where is the wonder; when we consider, what was his theme? A theme! no less than the glory of the Gospel, in its triumphs over the world; over every circumstance in it hostile to virtue, and dreadful to human nature. For, that GOD may be glorified for the graces of Christianity, the apostle here draws forth the whole army of sufferings, with the king of terrors in their rear; and makes each of these disturbers of human peace pass in solemn review before the christian warrior: pointing out, with a kind of heroic insult, the weakness of each boasting tormentor; and then exhibiting the disciple of Christ, as going forth *conquering and to conquer* — nay, (for language itself must labour in such exalted eloquence) as *more than conqueror*, thro' the Saviour that loved him.

He gives believers, in this chapter, a just notion of the sufferings, to which they were, and would be expos'd, in the resolute profession and practice of Christianity: but withall reminding them, that present sufferings *are not worthy to be compared with* future glory; and also expressing his firm persuasion, that *nothing* would separate *them from the love of Christ* — a persuasion, that  
displays

displays at once the various and strong consolations offer'd by the Gospel, and breathes the true spirit of christian Magnanimity — a persuasion, that is, at the same time, the loudest call to Fortitude; kindling the holy flame in bosoms before unanimated, and blowing it up in those warm'd already with its influence. In short; we hear, we feel the Apostle awakening, animating every breast with his mighty voice; with a voice almost equal to that of the Archangel, that shall awake the dead!

*Who shall separate us from the love of Christ? Shall Tribulation — or, Distress — or, Persecution — or, Famine — or, Nakedness — or, Peril — or, Sword? — Nay; in all these things we are more than conquerors, through Him that loved us.*

Here then we have, display'd, seven comprehensive kinds of suffering; which ascend regularly in the scale of terror, from the first and lowest step, *tribulation* or trouble, to the last and severest, which is the *sword* or destruction from a furious enemy.

And now, would to GOD! we were not led so naturally by these words to the consideration of our national danger. I do not mean, led to fear the present or greater danger, because we are true Christians, but because we are not —



because of the too general defection and apostacy from Christianity; because, whilst so many openly renounce it, so many others, who *preserve the form, deny the power of godliness*: fallen, wretchedly fallen, from the glorious privileges together with the duties of that *holy Name by which they are called*.

But, if we can at all *discern the signs of the times*; if, from a strange succession of national misfortunes we may reasonably infer punishment for national guilt; if, from the present necessity of *turning our plough-shares into swords and our pruning-hooks into spears*, the state of this yet mighty Nation be grown universally alarming: what can be the duty of christian Ministers, but to *cry aloud and shew the people their transgressions*; and especially, on the approaching day of national humiliation? — to *provoke them* by every powerful argument *to the love of piety and good works* — to *exhort them* to repent of their numerous deviations from christian Virtue — and to animate them to hold fast the christian Faith, in the purity of its reformation from the corruptions of Popery. [Note I.]

The contest of war, at present, is not merely for extent of territory; not merely to chastise the ambition of one prince, or vindicate the rights of another. But the questions now to be

\* See Note 1, 2, 3, &c. at the end.

decided are, whether we shall live Freemen, or Slaves; or else die, like Englishmen, in defence of Liberty — whether we shall still profess *the truth* of religion *as it is in Jesus*, or live a nation of Idolaters; or else die, like Protestants, and add a glorious list of names to *the noble Army of British Martyrs*. For, *every battle of the warrior is with confused noise and garments rolled in blood; but this may be with burning and fuel of fire.*

But (as our apostle says) *if GOD be for us, who shall be against us?* If by a speedy reformation we recover the favour of Him, whose *own right hand hath planted* this pleasant vineyard; neither shall *the wild boar out of the woods root up and lay waste its vines*, nor shall *the wild beast of the field hurt or destroy in all this holy mountain.*

We are, as yet, happy in the possession of a religion, which teaches the best method of *guarding against* misfortunes as well as *bearing* them; a religion, which calls upon us to *act* like Men in the defence of our Country, and will enable us to *suffer* like Christians; by whose sacred doctrines we may live honourably, or die gloriously.

But, does Christianity then teach such lessons as these are? Yes, most certainly: and let us, at this time, indulge the powerful consideration.

Let

Let us reflect, what reverence, what affection is due to that religion, which can kindle true greatness in the human soul; which can perform effectually, what all the wisdom of the gentile world in vain pretended to, or rather dar'd not pretend to; which can enable man to triumph over all the evils of Life, and to be *more than conqueror* over all the terrors of Death.

And, if this subject of christian Fortitude comes at all recommended by the danger of the times; are we not invited to it, still more particularly, on this day? — now, when we are gratefully commemorating the conversion of the great *Apostle of the Gentiles*; of Him, who probably first preach'd *the glad tidings of salvation* to Us Britons; [2] of all the disciples of his blessed Lord, the most replete with christian zeal; in action indefatigable, in suffering unconquerable! This is he, whose accumulated sufferings are thus briefly comprehended — *in labours most abundant, in stripes above measure, in prisons frequent, in deaths often.*

Behold then, in the Apostle ST. PAUL the true *christian Hero*! And contemplate in his life, for more than thirty years, the wonders of Christianity; which, if we hold it fast with equal steadfastness, will enable *us* (in some measure) to live and to die like *Him*. Nor is this

*the*



*the vain confidence of boasting.* It is founded on the principles of reason, instructed by the clear discoveries, animated by the gracious assistances, and fir'd by the glorious hopes held forth to Man from Heaven in the revelation of the Son of GOD. St. Paul speaks of all Christians, when he says — *GOD hath not given us the spirit of fear.* And, with the same universal triumph, he speaks in the text — *Who shall separate us from the love of Christ?* What a grand, what an august idea arises from this view of the christian dispensation; as being the only religion, that can administer solid consolation here, because the only one that proclaims the certainty of happiness hereafter! [3]

If then there be a serious man, that wants an argument for the truth of Christianity, founded firmly on the imperfection of reason and the necessity of revelation; let him attend to the perplexities of the wisest Heathens, and see *their* virtue unsupported under sufferings. And, when he has beheld this scene with pity; let him admire with gratitude the *hopes full of immortality*, written with a sun-beam in the pages of the everlasting Gospel.

Let us then (and it is a subject of no mean importance) take a view 1st of HEATHEN, and 2dly of CHRISTIAN *Fortitude.*

If

If the wisest of men in ancient and modern times have determin'd, that *happiness* is the *end* propos'd to man, and that *virtue* is the *means* of happiness ; [4] it cannot be the duty of man to prosecute virtue at the expence of happiness : consequently, if *in this life only* he be capable of happiness, he ought not to sacrifice that life in compliment to any virtue. So that Fortitude under sufferings must be founded upon the doctrines of a future state and final retribution. This remark premis'd, let us now cast an eye on the Heathen world ; and we may safely conclude, that what was practicable, or discoverable, in the cause of virtue, by human reason, shone forth in Socrates, Aristotle, and Cicero.

SOCRATES has been exalted by unbelievers above every human being ; to prove the sufficiency of human reason, to investigate *the duty of Man*, and *the unity of GOD*, and the sufficiency of human courage, which enabled him to die *a martyr to his religion*. But, where are the vouchers for these mighty asseverations ? Tho' we reverence Socrates, let us reverence truth more. Socrates, 'tis true, was eminently good ; considering the general and gross immoralities of his brother Heathens. Socrates, 'tis true, was eminently wise ; but the principal point of his wisdom

dom lay truly, as he himself confesses ingenuously, in the sense and acknowledgment of his own ignorance. [5] Socrates, 'tis granted, was unjustly put to death; [6] and the chief charge against him was, that *he held the Gods of Athens to be no Gods*. But Plato and Xenophon both tell us — *he denied the charge*. [7] *I wonder, said he, Judges, at being charg'd thus; since the men here present have seen me sacrifice on festival days upon the public altars: nor have I ever sacrific'd to, or nam'd, any other Gods*. [8] And, lest we should think he had an esoteric doctrine; we are assur'd by his friend Xenophon, that *his private advice was conformable to his public practice*. [9] So that, if he did discover the one true GOD; [10] he had not the honesty publicly to profess, nor the courage to communicate boldly the glorious discovery. 'Tis certain, that rather than be banish'd [11] in his old age (and he touch'd tenderly upon his old age [12] as a hint in favour of his life) he chose death, as an end to all his troubles. *As to death, says he, [13] I know not, whether it be good or evil. If, like a sleep without dreams, death admit no sensation; it would indeed be a marvellous advantage. But if it be possible, that death be a migration [14] of the soul to some other place; and if there be truth in what is said (referring, you see, to tradition) [15]*



*that all the dead are there; what greater good than this! This is certain, no evil can happen to a good man, alive or dead; his affairs being the concern of the Gods. But — the hour is come: I am now to die, you to live; which of us has the better of it, is known to God only.* [16] Such was the boasted fortitude, such the boasted hopes, of the truly-venerable Socrates! thus fell the mighty champion of Heathen virtue.

ARISTOTLE, who has left a specimen of his vast genius in his book of Ethics, has plac'd fortitude at the head, as captain of the moral virtues. [17] But, how pitiable is *his* heroic principle in the day of trial! *In what circumstances* (says he) *is fortitude to be manifested? Is it not, in the most terrible? But the most terrible is death; for that is the end, and there seems remaining for the dead neither good nor evil.* [18] *Happiness is only consequent on virtuous actions: but even perfect virtue will not give happiness, without prosperity, and also without perfect life, and that is too excellent for man's nature.* [19] *Death must be grievous to a man of fortitude; yet he bears it patiently, because 'tis (καλον) beautiful so to do: and the more a man is adorn'd with all virtue, the more sorrowful will he be at death.* [20] What a strange scheme of happiness; confessedly unattainable at present, and it seems to allow

no chance for happiness in reversion ! And, as to fortitude ; that is left to support us, if it can : the only motive here held forth to it is posthumous fame, [21] or the honour (perhaps) of its being said — Such a man was bravely miserable here, without the prospect of being at all happy hereafter !

But, tho' the Grecian philosopher has fail'd ; may not the Roman relieve us in this distress ? CICERO was a man, whom GOD rais'd up just before the coming of his Son, as if declaring — *Hitherto shall Reason come, and no further* : that so, when convinc'd of the imperfect light given by *the candle of the Lord* in their own minds, men might the more cheerfully bless *the Sun of righteousness*, who was soon to *arise* (over the moral world) *with healing in his wings*.

*If men, says he, are ignorant of their chief good, they must be ignorant of the rule of life.* [22] And — *that the same person should be happy, and yet oppress'd with many evils, is what I cannot sufficiently understand.* [23] No wonder then, he permits *his* good man, when troubles prove too powerful for his patience, *to go gently off the stage*, and put an end to pain and life together. [24] And tho' he, and others, did hold, that no man was to quit his post in life, without a command from Heaven ; yet they made

themselves the judges of the time of this command, and acted accordingly. [25] But, where then is magnanimity? Can there be fortitude in self-murder? [26] Is there dignity, in being brave out of cowardice? Or is their heroism, in being bold to 'die, because a man is afraid to live!

We see then, how even Cicero was lost in the contemplation of this *supereminent* virtue (as he calls it) [27] for want of a firm belief of a future state. I say, *firm belief*: because, tho' he now and then expresses the pantings of his hope, and pours forth his soul in rapture at the thoughts of it; [28] yet in other places he speaks the language of doubt, [29] and in others of absolute disbelief. [30] The late celebrated writer of his life, who had certainly no prejudices in favour of Christianity, has made this ingenuous remark. [31] *From this view of Cicero's religion, one cannot help observing, that the most exalted state of human reason demonstrates the benefit of revelation — the natural law could never produce a full persuasion of futurity — we must needs therefore see abundant reason to thank GOD, for the divine light of his Gospel; which has revealed to babes what was bidden from the wise; given not only the hope, but the assurance of happiness; and made us not only the believers, but the heirs of immortality.*

Thus



Thus was the art, of bearing misfortunes gracefully, a secret to the Heathen world; till Christ perfected the passive as well as the active virtues of mankind. Fame [32] and the love of their country stimulated men to some great exploits; and philosophy, in many cases, taught them how to act, but it could not teach them how to suffer. They found virtue, under the severities of fortune, to be an empty name; and, *thro' fear of death, they were all their life time subject to bondage.*

The author of *the religion of Nature delineated*, who has greatly enrich'd his moral scheme from the Gospel, connects the subject of *fortitude* with that of *a future state*, as being the only firm basis of that manly virtue. And, after all his beautiful speculations on the soul's immortality, has confess'd the insufficiency of his boasted Reason; and, at last, done some justice to Revelation, by saying — *Here I begin to be very sensible, how much I want a guide.* [33] So that, as to this virtue; Reason, we find, *is a land of darkness*; where the very *lights are as darkness*. 'Tis extremely observable, that the three great philosophers, before mention'd, seem to have agreed in this conjecture [34] that *some God would come down from Heaven, and teach mankind*: so sensible were they of the want of Revelation to discover

cover true happiness and the method of obtaining it. And we seem therefore to hear them cry out, in the language of scripture — *Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.* [35]

Being thus led to Revelation, we may proceed now to *christian* fortitude; and see, how this virtue stands in the philosophy of GOD. And here, the challenge of the apostle occurs at once; — *Who is he, that overcometh the world; but he, that believeth that Jesus is the son of GOD? This is the victory, that overcometh the world; even our faith.* [36]

A Christian's belief then is a sufficient guard against the most inviting smiles and the most intimidating frowns of fortune. And *marvel not at this* (wonder not at the fortitude of a Christian) *for the hour is coming, in the which all that are in their graves shall hear the voice of GOD, and shall come forth; they, that have done good, unto the resurrection of life; and they, that have done evil, unto the resurrection of damnation.* Of the possibility of a resurrection there has been one proof, even to *sense*, in the resurrection of Christ; and another there is to *reason*, namely, the power of GOD. And, as to certainty; we have the word of Him, who rais'd up himself,

as *the first-fruits of them that sleep*; of Him, who shall judge the world in righteousness, and pronounce the sentence of everlasting happiness or misery — a Reward, *high as Heaven!* what may we not hope? — Punishment, *deep as Hell!* what shall we not fear?

The two great faculties of the human soul are *the understanding* and *the will*: and, as to both these, Christianity has a powerful preeminence in inspiring real courage. To *the understanding* is propos'd an uniform system of Morals; so plain, that *he who runs may read*. And will not the certainty, of being in the path to happiness, greatly animate the traveller to encounter the difficulties attending it? To *the understanding* is also propos'd a system of Religion, productive of still greater encouragements.

St. Paul thus represents the divine oeconomy in the christian dispensation — *We have access to GOD, thro' CHRIST, by the holy SPIRIT.* [37] *The Son of GOD* is represented, as present with *the Father*; to offer up our prayers, and intercede for the pardon of our sins. *The holy SPIRIT*, as present with *Us*; to comfort us under all our troubles, and to labour with us in working out our salvation. *He then, that spared not his own son, but gave HIM up for us all; how shall he not with Him freely give us all things?*  
And,



And, as to the second point, *What! know ye not, that ye are the temple of GOD; and that the SPIRIT of GOD dwelleth in you?* 'Tis this divine Guest, who pours out upon a virtuous conduct the spirit of life and chearfulness; and supports us in the deepest distress, by spreading full before our minds the glories of the future world: and thus *we abound in hope, thro' the power of the holy GHOST.*

To *the will* then is propos'd the greatest possible happiness. Self-love is interwoven in our constitution, and therefore invincible: [38] and GOD has held forth to it an infinite reward to kindle its ambition, and secure its virtue; in defiance of all the little glitter of this earth, and the fleeting pleasures offer'd us by sin: a reward! too great for language to express; vast even beyond imagination to conceive; infinitely superior to all that had been before dreamt of by Heathen philosophy.

For this seems to be the true meaning of St. Paul; when he commands Titus, to *affirm constantly the hope of eternal life*, to encourage men to *maintain good works*; and then adds (not — *these things are good and profitable, but* — ταυτα εστι τα καλα και ωφελιμα) *these are the things, that are beautiful and profitable: —* (Tit. 3. 8) — which the philosophers (under those very terms)

terms) had stated so improperly. Here then, we have the joint motives of the *beauty* of virtue and the *profit* of it. And, as to happiness being the proper motive to virtue; it is, as of reason, [39] so the constant language of Revelation: [40] *Christ came to teach us to live soberly, righteously and godly; looking for that blessed HOPE.* Hope is the most active passion in the soul; and no stronger appeal can possibly be made to it. [41] For, what is sweeter than *life*? What more glorious than a *crown*? Yet we are not only assur'd, that the life shall be *everlasting* and the crown *incorruptible*; but that the greatest sufferer shall wear the brightest crown. So that Christianity has introduc'd a new language; it gives dignity to disgrace, and make the miserable man the object of our envy. *To be exceeding glad under persecution for righteousness*, was a new commandment. This finishing stroke of perfection closes the beatitudes taught by our blessed Lord: and it could only be taught by Him; who, as Man, knew what it was to suffer; and who, as GOD, knew how to support the sufferer, under all the combinations of malice and of misery.

From this summit, let us for a moment look back; and contemplate the *Heathen* and the *Christian Hero*, both suffering for the sake of Virtue.

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Let Virtue first plead *her* cause before the Heathen; let her be eloquent on her own charms. Will he *then* hear *the voice of this charmer, charm she never so wisely?* The man chose Virtue, and is miserable; how then will *she* heal his grief, or soothe him in his sufferings? She may still appear lovely in his eye; but cannot dispel the gloom, that thickens round his heart. Or, perhaps, in the height of torture and the agonies of death, he may cry out with Brutus, that *Virtue had betray'd him*. Whereas, let but Religion step forth to the Christian's aid, and lift up his fainting eyes to those joys, to those glories prepar'd for him by the Father of his being; he is now *comforted*, that before was *tormented*; even flames lose their force, and death its sting, and the man passes triumphantly into the future world. [42]

But here — we shall be told by unbelievers, that this is only theory, and such theory may be all delusion: *produce us (say they) stubborn facts; shew us the Men, that have thus liv'd and thus died: and then may we confess, that God is in you of a truth*. We thank you: for this is *our glory, and the crown of all our rejoicing*.

We have seen then the Heathens running the race of life, without any certain course mark'd out for them; in quest of happiness indeed, but

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in a multitude of paths, [43] crossing and jostling one another; the many seduc'd by every vice they met; a few stumbling now and then upon some shining virtue; all pleas'd with sunshine; but sullen in a storm, gloomy under trouble, [44] and slaves to the fear of dying. Let us now shift the scene.

And here, let me first reverently place HIM, to whom *every knee should bow*; the Captain of our salvation, perfect thro' sufferings: and Him, follow'd by a great multitude, which no man can number. The mark of these followers is *the cross*; and every one stands engag'd by his sacramental oath to follow his divine leader, *and endure hardship as a good soldier of Christ*. Behold THEM *so running, not as uncertainly; so fighting, not as those that beat the air*: but marching valiantly, in one uniform path of life, in defiance of ten thousand difficulties and dangers; and tho' advancing thro' darkness and the shadow of death, even then fearing no evil: all pressing forward towards the prize of their high calling; looking unto JESUS, the author and the finisher of their faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of GOD.

Behold then, I say, first the Redeemer Himself; who might well animate to follow, where he led the glorious way — *Be of good cheer; I have overcome the world.* Next to Him, behold the apostle PAUL, the nearest follower of his victorious Captain: he, who could say, *the world is crucified unto me, and I unto the world*: he, who could thus boast even of omnipotency, *I can do all things, thro' Christ, which strengtheneth me.*

After whom, let us view twelve plain men, call'd APOSTLES; men, who gave up every thing in this world for the glory of the next: *Eye-Witnesses* of the miraculous Life and Resurrection of their Lord; who seal'd the truth of those amazing *facts*, each with *his own blood*; men, who cowardly forsook their master in his sufferings, but soon grew up into heroes almost beyond belief — *tho' troubled on every side, not distressed; tho' perplexed, not in despair; persecuted, but not forsaken; cast down, but not destroyed — counting it all joy, that they were thought worthy to suffer: because (say they) our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*

But, it may be said — as these were under extraordinary assistances, *their* fortitude is besides the question. Let us proceed then to a Body of MEN, who (for more than 200 years) sustain'd  
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the shock of TEN PERSECUTIONS; such as must have destroy'd any religion founded by *art and man's device* : — Men, of whom the world was not worthy! They wandered about in sheep-skins and goat-skins; destitute, afflicted, tormented: they were tortured; had trial of cruel mockings and scourgings, of bonds and imprisonments; were stoned, sawn asunder, slain with the sword: not accepting deliverance, that they might obtain a better resurrection!

Thus suffer'd THOUSANDS, with amazing intrepidity; yet with such amazing calmness, as could only flow from the deepest conviction: and all this, when their lives and fortunes had been safe, only by dropping a little incense upon the altar! Julian would not openly persecute them, because he envied them the glory of their sufferings. Yet, persecutors there were; and these slaughtering with such rage, as nothing could have been a match for, but the fortitude of the persecuted. And indeed, Christians became at last so fond of martyrdom, that a decree was made in Spain to correct the riot of their zeal, and render them less prodigal of their blood. [45]

Should it be said — that Christians were thus far also supported by the miraculous assistance of the holy Ghost; this would be allowing a stand-  
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ing miracle, in favour of Christianity, for near three hundred years. The truth is — *the Lord knoweth them that are his; and as the sufferings of Christ abound in them, their consolations will (always) abound thro' Christ.* Should the preceding *facts* be denied by unbelievers (which they cannot be by men vers'd in ancient history) we can produce them what they dare not deny; we can tell them ----- But, who is there, that has not heard of *the noble army of Martyrs* in GREAT BRITAIN? Men, Countrymen; who, not more than two hundred years ago, met death in all its terrors, with a fortitude truly primitive, with courage almost apostolical!

When one revolves the books of British Martyrs (for there are books, that record the glorious characters, and books much read when there was more zeal) when *thus musing*, how does the sacred *fire kindle*; and how do *we glorify GOD, for giving such power unto men!* In the infancy of Christianity, the Gospel was greatly establish'd, not only by the lives but by the deaths of common christians. And, in these latter days, it has been reestablish'd by the deaths of men and women of equal bravery, because equally supported by God's holy Spirit. For, *had GOD forgotten to be gracious? Had he shut up his loving-kindness in displeasure?* No: *he is the same GOD; yesterday, to day, and for ever.* These

These glorious Reformers of Christianity from the corruptions of Popery — *they laboured, and we are entered into their labours.* In gratitude then, let us *call to mind the former days; in which, when our forefathers were illuminated, they endured a great fight of afflictions.* The first Christians commemorated their Martyrs, at the very places, where the more eminent of their brethren had suffer'd. And, is not *this* the place, selected by divine Providence, for *an everlasting memorial* to us and to our successors? Is not *this* the city, that had the honour to be consecrated by the deaths of the Three most eminent of all the British Martyrs? In *this* sacred temple, they nobly defended the Faith, which we profess; and then, as nobly died for it, upon *yonder* pavement: [46] which pavement, when we recover that zeal which animated our forefathers, we Protestants shall view with this reflection — “*Here LATIMER and RIDLEY --- here CRAN-*”  
 “*MER died! died; that so the trial of our pro-*”  
 “*testant Faith, more precious than of gold, being*”  
 “*thus tried in the fire, might be found unto praise*”  
 “*and honour and glory.*” [47]

Let us hear the dying words of one of these distinguish'd Martyrs. [48] *And who is he, that knoweth reformation from Popery to be God's cause, to be the cause of Christ's Gospel, to be the common*  
*welfare*

*welfare of all God's children — Who is he (I say) that knoweth this by God's word and the testimony of his own conscience — Who is he (I say) that knoweth this, and both loveth and feareth his master Christ, loveth his brotherhood, and longeth for everlasting life — Who is he (I say again) that would not, that cannot, in THIS CAUSE be content to die? [49]*

But, blessed be GOD! the fortitude of English Christians did not die with our Reformers. The glorious Spirit was display'd again in *this* place, not longer than seventy years ago: when the truly-protestant GOVERNORS of one principal College sacrific'd their fortunes, [50] and would probably have offer'd up their lives with the same christian resolution; had the popish tyrant continued upon the throne, arm'd with vengeance and arbitrary power. And, the very next year exhibited to the admiration of the world SEVEN ENGLISH BISHOPS, truly primitive; who could tell the same tyrant to his face — *they resign'd themselves to the will of GOD — they fear'd nothing from men; and no punishments should ever shake their resolutions.* [51]

By this noble stand thus illustriously made *here*, and in the metropolis, was the way greatly prepar'd for THE GLORIOUS REVOLUTION! An Event; ever to be mention'd by *true Englishmen*



men and *true* Protestants with transports of gratitude: and, never to be forgot — forgot it cannot be — never to be pass'd over in silence, in criminal silence, in this Pulpit in particular, on the Day sacred to the religious commemoration of it.

[ Thus have I humbly attempted to do justice to divine Revelation, in its preeminence over human Reason; as to the virtue of fortitude under sufferings. [52] Reason has confess'd her insufficiency, in the weakness of her ablest advocates: and Revelation, tho' exultingly setting forth her claim, has been abundantly *justified in her children*. To which I beg to add: that, tho' the days in which we live are certainly evil; degenerated as many modern Christians are from the glorious spirit of their forefathers; yet, at present — even in these days — should Popery (so often *drunk with the blood of the saints, with the blood of the martyrs of Jesus*) once more prevail over us; and should Persecution again display its bloody standard: I am persuaded, there would stand forth, in *this* Place, many of the disciples of Jesus, unshaken by torture, and faithful unto death — *not to be separated from the love of Christ by tribulation --- by distress --- by persecution --- by famine --- by nakedness --- by peril --- or by sword.*

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And now, *Men ! Brethren ! and Fathers !* suffer the word of exhortation. Suffer it ? Are not Ye the men, who teach the divine lesson ? And many of you do indeed *adorn the doctrine*. And, would to GOD ! that *all, who hear me this day, were not only almost, but altogether such as the Apostle of this day — except, in his bonds and persecutions !*

It is Your high honour, *to contend earnestly for the faith once delivered to the saints*. Go on in the same glorious contention ; and may GOD give you *his blessing !* Many excellent things are deservedly *spoken of this City of GOD ; as to it pertaineth the teaching of the Law, and the service of GOD, and the promises of the Gospel*. This Place is *set for the defence of Christianity ; and it is like the tower of David, builded for an armoury ; whereon hang a thousand bucklers, all shields of mighty men*.

If then it may be truly said (as, I presume, it may) that this Place never abounded more in various and extensive *Knowledge ;* let it be said also (to make it *the perfection of beauty and the joy of the whole earth*) that it never abounded more in *Zeal — in Zeal for the glory of GOD and also or the honour of The King ; with every proper mark of your being what you really are — in all things*

*things approving yourselves the servants of Christ, and also friends to The Defender of His Faith; friends to Him, who needs not fear the hand of an Assassin, to free either our Religion from chains, or our Nobles from links of iron.*

Now is the time to examine well the state of our Christian Fortitude, when awaken'd by the found of the trumpet and this dreadful alarm of war: a war, in which the cause of PROTESTANTISM itself is referr'd to the sword and to *the GOD of battle*; under the conduct of Two Kings, allied in Magnanimity as in Birth. But, *what are These, against so many; unless the Lord of hosts be with us; unless the GOD of our fathers be also our refuge?*

GOD has given this land many solemn warnings. His hand has lately been stretch'd forth upon our Cattle, and upon our Corn, and upon one of our *fenced Cities*, tho' *strong and walled up to heaven*. There is an alarming expostulation from GOD, in the prophet Nahum — *Art thou better (better!) than populous NO; that had the waters round about it, whose rampart was the sea, and whose wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite: yet, was she carried away into captivity.* [53]



But, to conclude. *Persecution, famine and the sword* now threaten us; are we prepar'd to meet them? Let us ask our own minds. — Do we find them brave, under the reflection? If our hearts die within us, at the very thought; then is *our strength small*. Nothing can sufficiently animate; nothing carry us on from contemplation to action, and from doing to suffering; but Christian Fortitude, founded upon the sincerity of our Virtues. *Are your minds then set upon righteousness, O Ye Congregation?* He (says A. Bp. Tillotson) *who will not live like a Saint, certainly will not die like a Martyr.*

'Tis true; *greater is He that is in us, than he that is in the world.* But divine Grace is not irresistible. It may be *quench'd*; or it may be cherish'd and improv'd, till it kindle up in us a spirit of Fortitude, that shall prove invincible. *How* this mighty work within us may be best perform'd, may be learnt in part from the Apostles and primitive Christians; who scarce ever assembled, without *breaking of bread*, without receiving the Sacrament of the Lord's Supper — that solemn, that sacred transaction, wherein *Christ is evidently set forth as crucified before our eyes.* If then Christians do verily believe, that their Souls are *strengthen'd and refresh'd*, comforted and animated, by every devout reception of

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of this *means of grace*, instituted by Christ himself; let them embrace, thankfully, every opportunity of receiving it. [54]

The Lord's Table, in many places, seems much like that *Altar*, which St. Paul saw at *Athens*, dedicated to the *unknown God*. But *we know whom we worship*. And therefore, in the name of GOD, let me exhort — that the *public Table* of the Lord, in these Schools of Christianity, I say, that *the public Table* be furrounded by a multitude of Christians. *Will ye also go away?* [55] No: great in yourselves and mighty in your influence, at this Table assemble together, as becometh Christians of the same Body; here bind on your Armour; here, from time to time, renew the oath of your Christian Fidelity.

Anthony, to rouse the Romans to revenge Cæsar's murder, produc'd Cæsar's body: he shew'd them his wounds; he was eloquent upon every stream of his blood. [56] — In this Sacrament is commemorated the death of Christ: and *what carefulness* will it work in every devout mind! *yea, what indignation* against vice! *yea, what fear* of GOD! *yea, what vehement desire*, of virtue! *yea, what zeal* for the religion of Jesus, the Saviour of the world!

As yet, *there hath no temptation taken You, but such as is common to man*; and GOD grant, there never may! Yet, as some, nay great difficulties must be always encountred, *in the midst of a crooked and perverse generation, amongst whom Ye shine as Lights*; and as the conceited sneer, the evil report, and *the contradiction of sinners* must be expected by every man that *speaks boldly as he ought to speak*: [57] You will henceforth remember — that nothing is more chearful than *Innocence* — that nothing is more daring than *Truth* — and, that *Cowardice* is inconsistent with *Christianity*.

But if, instead of Protection, there should arise *Persecution*; and Suffering should advance, thro' every formidable stage of it, from *tribulation* to the sword: even then, *my beloved Brethren, be Ye stedfast, unmoveable, always abounding in the work of the Lord*; for as much as YE KNOW — that your labour is not in vain, in the Lord.





# N O T E S.

1. Popery is so monstrous a corruption of Christianity, as to be *destructive both of its internal and external evidence*. See this fully prov'd in Dr Forster's Sermon, before the University of Oxford: 1746.

2. Bp Stillingfleet's Orig. Britan. p. 36 — 48; and Collier's Eccles. Hist. Great Brit. Vol. i. p. 4 — 7.

3. Ld Bolingbroke, in his philosophical works (vol. i, p. 271, 268; 8vo) says — *The doctrine of future rewards and punishments (which is, no doubt, a great restraint on men) supposes the immortality of the soul. — It would be for the interest of the doctrines of the immortality of the soul, and by consequence, of the rewards and punishments of a future state (which are the great bonds, that attach men to revealed religion) to let them rest on the authority of revelation — revelation apart, there seems no positive nor determining proof of any of them.*

4. Thus, amongst others, Aristotle says — *ευδαιμονια δε τελος — καυ δι' αρετων παραγινεται — Κυρια ειςιν αι κατ' αρετων ενεργειαι της ευδαιμονιας*. Lib. i. c. 9, 10. And Lactantius says (lib. 3.) — *non virtus ipsa est summum bonum, sed effectrix est summi boni; quoniam perveniri ad illud sine virtute non potest.*

5. Ουτες υμων, ω ανθρωποι, σφωτατος ειςιν, οτις, ωσπερ Σωκρατης, ηγνωκεν οτι εδεν αξιον ειςι τη αληθεια πως σφιαυ. Plato, Edit. Forster, p. 73.

6. He tells us, in the same Apology (p. 73 &c.) that *he was hated by the Athenians, for exposing their ignorance; and for censuring them, as not careful enough of moral virtue*. One great cause of his death was his frequently reproaching Anytus; for being asham'd to own, that he earn'd his living as a *Leather-dresser*, and not as an *Orator*. See Stanley's lives of the philosophers, part 3. ch. 9.

7. Plato, p. 82, 106. Xenoph. p. 703, 705, 722, 803. Edit. Leunclav.

8. Αχ' εγω, ω ανδρες, τελο μεν πασων θανυμαζω — ως εγω ες η πολις νομιζει θεας, & νομιζω· επει θυοντα γε με εν ταις κριναις εοραιο; καυ επι των δημοσιων βωμων, οι περατυλχανοντες εωρων. — Ουτε εγω γε, αυτη Διου καυ Ηρας καυ των στω τελοιο θεων, ετε θυων ποι καινοιο δαιμοσιν, ετε ομνυς, ετε ονομαζων αλλας θεας αναπεφνηα. Xenoph. p. 703, 705.

9. Xenoph. p. 722, 803, 814.

10. Ld Bolingbroke (2, 234) allows, that our Saviour found the whole world in a state of error, concerning that first principle of natural religion, the true God. But admitting, that Socrates was one of those meant by St. Paul, who *knew GOD*; yet was he

he also one of those, who glorified him not as GOD. Cudworth says — *Socrates asserted one supreme God, but did not reject all those other inferior Gods of the Pagans. And how conformable he was to the Pagan religion, may appear (in part) from this, that, after he had drunk the poison, he requir'd his friends to offer a votive Cock for him to Æsculapius. And we may conclude this opinion, of his being condemn'd for denying the many Gods of the Pagans, to be a vulgar error.* (Intell. Syst. p. 398 — 401: Edit. 2.) The circumstance of the Cock was not mention'd in the preceding Sermon, tho' very remarkable, because variously explain'd; yet, after all, the literal and obvious seems the true sense: especially as *Cicero* commanded nearly the same to his wife, in these words — *Mibi Deus aliquis medicinam fecisse videtur: cui quidem tu Deo pie & caste satisfacias, id est, Apollini & Æsculapio.* Epist. 14, 7.

11. Plato, p. 110.

12. Plato, p. 60, 113; &c. Xenoph. p. 816, 817.

13. Plato, p. 89, 110, 118 — 122.

14. Plato, in his *Phædo*, speaks of *Transmigration*; p. 189.

15. Concerning this tradition, see *Dr Law's* extracts from Plato, in his *Theory of Religion*, p. 109. Edit. 3.

16. Socrates speaks, or rather is made to speak, more favourably of a future state in the *Phædo* than in the *Apology*. Because Plato thought it necessary in the latter to give the very words of Socrates; but in the former (as frequently elsewhere) he has put his own notions into the mouth of Socrates. See Stanley, p. 77, 93, 158, 175. Edit. 3.

17. Aristot. Eth. lib. 3. cap. 6.

18. Περὶ ποίας οὖν τῶν φροῦρων ὁ ἀνδρείος; ἡ περὶ τοῦ μεγίστου; Φοβερῶτατον δ' ὁ θάνατος. Περὶς γὰρ καὶ ἔδεν ἐπὶ τῷ τελευτῶντι δοκεῖ, ὅτι ἀγαθόν, ὅτι κακὸν εἶναι. Lib. 3. cap. 6.

19. Ἡ τελεία δὴ εὐδαιμονία αὐτῇ αὐ εἴη ἀνθρώπων, λαβεῖσθαι μάλιστα βίαν τελείαν (ἔδεν γὰρ ἀτίλεις ἐπὶ τῶν τῆς εὐδαιμονίας) ὁ δὲ τοιοῦτος αὐ εἴη κρείττων βίος, ἢ κατ' ἀνθρώπων. L. 10. c. 7. Τί ἐν κωλύει λέγειν εὐδαιμονία τὸν κατ' ἀρετὴν τελείαν ἐνεργεῖν, καὶ τοῖς ἐκείνους ἀγαθοῖς ἰκανῶς καὶ χρηστῶν, μὴ τὸν τυχερῶς χρόνον, ἀλλὰ τελείον βίον; — μακάριος μὲν ἱερμῖν, οἷς ὑπαρξά τῃ λιχθέντ' μακάριος δὲ ὡς ἀνθρώπων. L. 1. c. 10. --- τὸν δὲ τοιαύταις χρηστῶν τυχαῖς, καὶ τελευτῶνται ἀδελῶς, ἔδεις εὐδαιμονισεῖ. L. 1. c. 9.

20. Ὁ μὲν θάνατος καὶ τὰ τραύματα λυπηρὰ τῷ ἀνδρείῳ καὶ ἀκαρπία ἐστὶ ὑπομῖναι δὲ αὐτὰ, ὅτι καλόν. Καὶ ὅσα αὐ μακρόν τίνι ἀρετῇ ἔχουσιν, μακρόν ἐπὶ τῷ θανάτῳ λυπησεται. L. 3. c. 9.

21. Ἀπαθῆναπζεν — L. 10. c. 7. Vid. l. 4. c. 3.

22. *Summum bonum si ignoretur, vivendi rationem ignorari necesse est.* De fin. 5, 6. These are the words of *Piso*; who, in this 5th book, defends the opinions of the Peripatetics. But surely, Cicero

Cicero himself thought just the same; as to the necessity of discovering man's chief good: and, in his own person, on this very subject, he says (1, 4) *quid est enim in vitâ tantopere quærendum, quam quid sit Finis; quo sint omnia bene vivendi consilia referenda?* &c.

23. *Eundem & beatum esse, & multis malis oppressum; hæc quo modo convenient, non sane intelligo.* De fin. 5, 36.

24. *Si tolerabiles sint, feramus; sin minus, æquo animo è vitâ, cum ea non placeat, tanquam è theatro, exeamus.* De fin. 1, 15. Thus speaks Torquatus, defending the Epicurean principles. But if Cicero, in his reply, does not protest against but agree to these words; they may then be considered as the words, at least as expressing the mind of Cicero himself. In the next book then (Señ. 29) Cicero says, on this very point — *Quæ est ista relaxatio, cum & præteriti doloris memoria recens est, & futuri atque impendentis torquet timor? Moriatur, inquit (Epicurus.) Fortasse id optimum.* The following Note will farther ascertain this important point.

25. CATO sic abiit è vitâ, ut causam moriendi natum se esse gauderet. Vetat enim dominans ille in nobis Deus, injussu hinc nos suo demigrare: cum vero causam justam Deus ipse dederit, ut tunc Socrati, nunc CATONI, sæpe multis: næ ille, medius fidius, vir sapiens lætus ex his tenebris in lucem illam excefferit: nec tamen illa vinela carceris ruperit; leges enim vetant: sed tanquam à magistratu, aut ab aliquâ potestate legitimâ, sic à Deo evocatus atque emissus exierit. Tusc. Quæst. 1, 30. 'Tis strange, that the celebrated Dr. Clarke should (in his *Evidences*, Propos. 1, 3) quote this passage, as discountenancing Suicide; and, the better to recommend such a meaning, leave out the very parts relating to CATO, which shew the impossibility of its being so intended! For — did not Cato kill himself? Most certainly. And, does not Cicero praise him for it? As certainly. Nay; he wrote a Book, soon after Cato's death, on purpose to extol Cato to the skies. There are then certain circumstances; which, in Cicero's opinion, will excuse Suicide; or rather, will make Suicide a duty. It seems very clear; that Cicero, by the honourable mention of Cato's death, in this and other passages, means, that Cato had a call, a divine command, a just cause, to quit life by putting an end to it with an act of violence. And if Suicide be here approved in Cato; can it be fairly condemn'd in others, when oppress'd with troubles like Cato? Must not those others (and he here joins many others with Cato) when equally distress'd, be suppos'd to have the same sort of call and command and cause, for quitting Life likewise? (As to Socrates; Cicero here considers him as necessary to his own death, by not taking the customary methods to

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preserve his life, and by refusing to escape out of prison: *Self.* 29.) The *divine call* then, of which Cicero here speaks, seems clearly to be that *divine disposition of things*, in which it is far better to die than to live; i. e. in cases of *uncommon misery*.

That this *call* or *cause* might happen to *others*, as well as Cato; and that Cicero thought, *he himself* might safely lay claim to it; seems farther deducible from the words following — *Breve reliquum vitæ non, sine causâ, deferendum est.* — Cato *perit præclare.* *Jam istuc quidem, cum volemus, licebit.* De Senec. 20. Epist. 9, 18. In his Offices (1, 31) he tells his own Son, that a *man* ought to kill himself in certain circumstances; as Cato did. But, might not, ought not Cato's *associates* to have kill'd themselves likewise? *Perhaps*, he says (and 'tis only a *perhaps*) they might have done wrong; as their manners were more mild and flexible: whereas Cato, being furnish'd by nature with incredible gravity confirm'd by perpetual constancy, ought to die rather than look the tyrant in the face! But, with submission; was not *that* of all times the most proper for Cato to be consistent, and to manifest his *firmness* and his *constancy*?

*Justum & tenacem propositi Virum*

*Non vultus instantis Tyranni*

*Mente quatit solidâ.*

Middleton says (*Lif. Cic.* 2, 495; 4to) when Cicero receiv'd news of the proscription, he was doubtful what course to steer; but, after all his deliberation, none pleas'd him so much as the expedient of dying: so that, as Plutarch says, he had some thoughts of returning to the city, and killing himself in Cæsar's house. And Law (*Theory* p. 112) says — That Cicero had great doubts of a Providence, is fully shewn by the learned author of *Ep. ad C.* Middleton, p. 74. That he recommended Suicide, as the best refuge in affliction; and, had frequent thoughts of putting it in practice; is no less clearly prov'd by the same writer. Cicero himself declares, he was with difficulty withheld from it, by the intreaty of his friends: and his not doing it was greatly owing to the same notorious want of courage, which disabled him from bearing his misfortunes decently. This long Note has been made the more full; as several Critics have particularly insulted the assertion in the Sermon — that Cicero allow'd Self-Murder.

26. Το δ' ἀποδησκειν, φάσιντι π λυπηρον, κα ανδρειν, αλλα μαλλον δειλν. Aristot. *Eth.* 3, 7. See the case of Suicide, particularly as to Cato, stated by St. Austin, *de civ. Dei.* 1; 22, 23, 24. And (19, 4) he says — *Utrum, obsecro, Cato ille, patientiâ an potius impatientiâ, se peremit? Non enim hoc fecisset, nisi victoriam Cæsaris impatienter tulisset. Ubi est FORTITUDO? Nempe cessit; nempe succubuit; nempe usque adeo superata est, ut vitam beatam dereliqueret,*

*derelinqueret, desereret, fugeret. — O vitam beatam ! quæ, ut finiatur, mortis quærit auxilium !*

27. Tusc. Quæst. 2, 18.

28. The Joy arising, at times, from this dubious prospect of Futurity, reminds one of the following words — *Quod si ipsam Honestatem undique perfectam & absolutam, rem unam præclarissimam omnium, penitus viderent ; quonam gaudio complerentur : cum tantopere ejus adumbratâ opinione lætentur !* De fin. 5, 24.

29. Tusc. Quæst. 1 ; 9, 11, 36, 46, 49. De Sen. 19, 22. Epist. 5, 16 : 6, 3.

30. Tusc. Quæst. 1, 34 : 5, 40. Epist. 5, 21 : 6 ; 4, 21. The Learned agree, that Cicero's real opinions are discoverable with most certainty from his Epistles. But, even in these, this grand point is stated differently : which shews the great uncertainty of his mind about it. *There are, says Ld Bolingbroke (2, 390) many things inconsistent and contradictory in the ancient philosophers, even among those who wrote with the greatest clearness and precision : for I except neither Cicero nor Seneca.*

31. Middleton's life of Cicero, vol. 2. p. 562.

32. *Fame, not being establish'd upon solid principles, in a state of Heathenism, led great men to base as well as worthy actions. No virtue seems more easily stated by reason, nor more necessary to the happiness of society, than Veracity : and yet, how did Cicero himself offend against this cardinal virtue ! Desiring Luceius the historian to celebrate his Consulship, he says — Quid si illa tibi non tantopere videntur ornanda ? Sed tamen — te plane etiam atque etiam rogo, ut ornes ea vehementius etiam quam sentis, & leges historiæ negligas — amorique nostro plusculum etiam quam concedet veritas, largiare ! — Epistola non erubescit.* Epist. 5. 12.

33. Wollaston, Sect. 9, 8, near the end.

34. As to *Plato* ; many passages have been selected by different writers, expressing his sense of the imperfection of Reason in moral and religious matters, with his wishes and hopes of a divine Instructor ; those from his *second Alcibiades* will be very strong, if compar'd with and explain'd by *the rest*. See 18 passages quoted by Dr. Clarke, in his *Evidences*, p. 159-205, 8vo. As to *Cicero* ; probably he had in his eye the preceding wishes of *Plato*, (whom he so supremely admir'd) where, speaking of *the Soul existing or not after death*, he says — *Deus aliquis viderit.* Tusc. Quæst. 1, 11. And, as to *Aristotle* ; we read in *Cælius Rhodiginus* — *proditum est monumentis, quod quum Aristoteles extrema sibi ingruere præsensisset, cum Primæ Causæ misericordiam intentius implorasse ; quin & Homeri sententiam vehementer approbasse, quâ non esse immortalibus Diis indecorum pronuntiatur, Ho-*

*minis induere naturam, quo ab erroribus sevocentur mortales.* LECT. antiq. 17, 34. 'Tis very observable, that Ld Bolingbroke, after attempting to differ from Dr Clarke, as to the Alcibiades before-mention'd, is compell'd to add — *But it must be admitted, that PLATO insinuates, in many places, the want, or the necessity, of a divine revelation, to discover the external service God requires, and the expiation for sin, and to give stronger assurances of the rewards and punishments that await men in another world: 4, 178. — The heathen Philosophers had not sufficient means of reforming mankind; so far their COMPLAINTS were well founded: 4, 186. — Under the christian dispensation, some means of reformation, really wanting to the philosophers, were amply supplied: 4, 229.*

35. Thus the very obscure phrases of St. Paul, just before the text, seem to represent the whole Gentile world, as *looking out with eager expectation and groaning for such a remedy and relief as is brought by the Gospel — The earnest expectation of the creature (creation) waiteth for the manifestation of the sons of GOD — we know, that the whole creation groaneth and travaileth in pain together until now. See ver. 19—23 explain'd in Doddridge's fam. expositor, vol. 4.*

36. The man, who overcomes the world, the man of true magnanimity and fortitude, is admirably describ'd by Cicero; (*Tusc. Quæst. 4, 17*) tho' the character can only be exemplified fully upon christian principles — *Is, quisquis est, qui moderatione & constantiâ quietus animo est, sibi que ipse placatus, ut nec tabescat molestiis, nec frangatur timore, nec sitienter quid expetens ardeat desiderio, nec alacritate futili gestiens deliquescat, IS EST SAPIENS, quem quærimus, is est BEATUS: cui nihil humanarum rerum aut intolerabile ad demittendum animum, aut nimis lætabile ad effereendum videri potest. Quid enim videatur EI magnum, in rebus humanis, cui Æternitas omnis totiusque Mundi nota sit magnitudo?* This, tho' the just character of *The True Christian*, is remarkably different from that of our great Philosopher himself; for Middleton allows it in general to be true — that Cicero was too sanguin in prosperity, too desponding in adversity. 2, 516.

37. See this important point stated in Bp Sherlock's Sermons; Vol. 2, p. 33.

38. *Ordiamur ab eo, quod primum posui, Omne animal seipsum diligere: quod dubitationem non habet; est enim infixum in ipsâ naturâ, comprehenditur suis cujusque sensibus, sic ut, contra si quis dicere velit, non audiatur.* De finib. 5, 10. And Ld Shaftsbury, after all his exclamation against rendring religion mercenary by the proposal of future rewards, has tried to remove the unfavourable idea generally entertain'd of a very good word, when properly understood 'Tis the height of wisdom, says he, no doubt, to be rightly SELFISH. On Wit &c. Sect. 3.

39. See



39. See Bp Conybeare's *Defence rev. Religion*; ch. 8: Dr Warburton's *Legation*; vol. 1, p. 57; Edit. 2: and Dr Clarke's *Evidences*; p. 93, 125, 127. To these we may add Ld Shaftsbury, who says—'Tis certain, that the principle of fear of future punishment, and hope of future reward, how mercenary or servile soever it may be accounted, is yet, in many circumstances, a great security and support to virtue: &c.—And—whoever is strongly persuaded, in the main, that VIRTUE CAUSES HAPPINESS, carries with him that security and assurance to virtue, which is required. Or, tho' he does not believe Virtue his real interest at present—or, tho' he believe little of the immediate interposition of providence in this life; yet, if he believes rewards and punishments in a future, he has the same advantage and security, whilst his belief is steady &c. Virtue; par 3. sec. 3.

40. He, that cometh to GOD, must believe that He is; and that He is a rewarder of them that diligently seek Him. Heb. 11, 6.

41. Human life is checker'd variously with good and evil; and as the good has often some alloy, so the evil is soften'd by many circumstances—above all, by HOPE, that cordial drop which sweetens every bitter potion, even THE LAST. Ld Bolingbroke, 4, 380.

42. See Letter to a Deist, p. 22; 1726.

43. De finibus (summo bono & malo) inveniendis, multum laboraverunt, qui studium sapientiæ in hujus sæculi vanitate professi sunt; diversis errantes modis. — Ex tripartitâ generalium distributione Sectarum, Marcus Varro, in libro de philosophiâ, tam multam dogmatum varietatem scrutatus advertit, ut ad 288 Sectas facillime perveniret. August. de civ. Dei: 19, 1.

44. Luceius thus censures his friend Cicero --- Sin autem, ficut hîc dum eras, lachrymis & tristitiæ te tradidisti; non possum te non accusare. Quid enim? Tu non intelliges, te querelis quotidianis nihil proficere? Non intelliges, duplicari sollicitudines? How desponding is this Philosopher's answer --- dicerem jucundus; nisi id verbum in omne tempus perdidissem. — Illius tanti vulneris, quæ remedia esse debebant, ea nulla sunt. --- Literis utor assidue: sed ipsæ illæ videntur quasi exprobrare, quod in eâ vitâ maneam, in quâ nihil insit nisi propagatio miserrimi temporis. Epist. 5; 14, 15.

One great reason, for the want of patience and fortitude in these philosophers, might be — their imagining, that they were men of perfect virtue, and yet were not all indebted to the Gods for being so: and therefore, as they thought the Gods caus'd adversity (tho' not virtue) they were offended at their Divinities, as making an ill return for the merit of their virtues. Thus Cicero says of himself --- cum omni vacem culpâ; and to Mescinius --- culpâ ac peccato semper caruisti & carebis. Epist. 6, 3; 5, 21. —

Omnes

*Omnes mortales sic habent, externas commoditates à Diis se habere; virtutem autem nemo. — Num quis, quod bonus vir esset, gratias Diis egit unquam? De nat. Deor. 3, 36.*

45. Council of Eliberis (Elvira) in Spain, ann. 305.

46. In the public Street, just before *Balliol College*. See Fox's *Eccles. History*, Vol. 3, p. 502.

47. *Latimer*, Bp Worcester, and *Ridley*, Bp London, were burnt together; on Octob. 16, 1555. As soon as the fire was kindled, Latimer said to Ridley — *Be of good comfort. We shall this day, by God's grace, light such a candle in England; as, I trust, shall never be put out!* At the same place, (on Mar. 21, 1556) was burnt *Cranmer*, A. Bp Canterbury; after more than 2 years confinement in the City Prison. Cranmer, it is true, recanted. But yet; when we reflect upon the principal hand he had in, and the fervent zeal he undauntedly manifested for the Reformation, during many years; and, that he was therefore mark'd out as the principal sacrifice to Popery: and, when we consider the astonishing resolution, with which he put his hand (which sign'd the Recantation) first into the flames, holding it immoveable till burnt from his body, and frequently crying out *That unworthy right hand*: it seems but strict justice, to honour him with the title of *A Protestant Martyr*.

48. Bp *Ridley*; the most learned and considerable of the Three. See Fox, 3, 507.

49. Fox, in his preface, speaking of these Worthies, says — *Let us pray, that the like STOUTNESS may be perceived in all Ecclesiastical and Learned Men, where the Truth ought to be defended!*

50. The Fellows of *Magdalen College* (all but 2) refusing to admit a Popish President, nominated by James 2d, were expell'd their College; Novem. 16, 1687.

51. Before James 2d, on May 18th; and before his Council, June 8, 1688.

52. The force of truth is uncommonly manifested, in the following concession made by Ld Shaftsbury; who, at the very time of making it, could not avoid a weak sneer even at Himself (as well as at the Clergy) for *coming well-nigh unto preaching a sermon*. He says --- *A future state is, to a Christian, sufficient to clear every dark cloud of Providence. For he needs not be over-and-above solicitous as to the fate of Virtue in this world, who is secure of hereafter. --- Tis a future existence, which renders Virtue so illustrious, and makes its cause triumphant.* Moralists; par. 2, sec. 3.

53. To this solemn passage may be subjoin'd another, equally striking; and both together may perhaps usefully affect some readers, at this season of uncommon danger; under the repeated disap-

disappointment of the schemes of the Great, owing probably to their contempt of Religious Principles, and to a general neglect, if not profanation, of the Word of GOD. -- *Thus saith the Lord: Shall they fall and not arise? I hearkened and heard; but they spake not aright: no man repented him of his own wickedness, saying, What have I done? But every one turned to his course; as the horse rusheth into the battle — My people know not the judgment of the Lord. How do ye say, We are wise; and the law of the Lord is with us? Lo! certainly in vain made be it; the pen of the scribes is in vain. The wise men are ashamed; they are dismayed and taken: lo! they have rejected the word of the Lord; and, what wisdom is in them?* Jerem. 8.

54. Great wonder has been express'd, how *this Sacrament* could possibly be introduc'd in a Sermon upon *Fortitude*. It may be answer'd — that 'tis indeed surprizing, men should set up for Critics, without even knowing, that *the Means are necessary to the end!* Cicero, if of their acquaintance, would have inform'd them, that every method, likely to excite Fortitude, should be us'd in times of suffering — *Si ille sapiens ad tortoris eculeum a tyranno ire cogatur; ut magnum & difficile certamen iniens (cum sibi cum capitali adversario, dolore, depugnandum videret) excitaret omnes rationes fortitudinis ac patientiæ; quarum præsidio iniret illud difficile, ut dixi, magnumque prælium.* De fin. 4, 12.

Of all the methods proper to excite christian Fortitude, this Sermon recommended but *one*; but it is *such a one!* as demands the reverence of every Christian, much more of every Minister of the Gospel. For certainly, if *those* who preach, or should preach to others *the benefits* of receiving the Lord's Supper, can very contentedly turn their own backs upon it — I forbear to say, what the censure of the Gospel is on men, who subvert their own doctrine by their own practice. --- *Cum eorum vitâ mirabiliter pugnat oratio; quod quidem mihi videtur esse turpissimum. Philosophus, in ratione vitæ peccans, hoc turpior est; quod in officio, cujus magister esse vult, labitur; artemque vitæ professus, delinquit in vitâ.* Tusc. Quæst. 2, 4. Another method, powerful to excite christian Fortitude, is *Prayer*; Prayer offer'd up frequently and fervently. And the Reader may see this great duty, as well as the former, recommended on this very subject (*christian Confidence in times of danger*) in a truly-excellent Sermon, preach'd by Mr Arch-deacon Spry, before the University of Oxford, during the late Rebellion.

55. It may be necessary to observe, thus publicly — that, tho' the Sacrament of the Lord's Supper is administer'd in many, perhaps in all, our Colleges, once every month; yet that it is offer'd, on certain days, to *The University*, at least to the Senior part



part of it, in their public Church. The Sermon therefore means only to intimate — that, how constantly soever the Governors and Fellows of Colleges may receive this Sacrament in their private Chapels; yet that the Lord's Table, at the University-Church, should by no means be deserted: but that the devout Communicants, thus publicly assembled, be *MANY* — on account of the great importance of *their Example* to the Youth under their care; and still more, for the sake of *the Benefits* deriv'd to Themselves.

56. This famous article of History is evidently meant here, as an illustration only, and not as an exact parallel to the case of this Sacrament. It has been mention'd, and more at large, in Discourses on this Sacrament, by Protestants, without the least reflection made of it's having a tendency to Popery. And surely, no such objection need have been made, at present; when 'tis consider'd — that, (according to the Church of England) the Body and Blood of Christ are indeed receiv'd by the faithful, in this Sacrament: that, the Bread and Wine are meant to represent his Body broken and his Blood pour'd out: and therefore, that the sight of this Sacrament, in which *Christ is thus evidently set forth as crucified before our eyes*, is full as likely to animate Christians to destroy those sins for which Christ died, as the sight of Cæsar's Body was to urge the Romans to destroy Cæsar's murderers.

57. Acts 9; 27, 29: 14, 3: 18, 26: 19, 8. Eph. 6; 19, 20.



## A P P E N D I X.

**A**S there has been lately publish'd a Pamphlet, containing *Remarks* on the preceding Sermon; wherein the Author and his Sermon are attack'd with uncommon malice and misrepresentation; it has been recommended as highly proper to take notice of *the Remarks*, upon the publication of this Second Edition, which the Public have been pleas'd to make necessary. Some of the Falshoods in that Pamphlet must strike every Reader; but there are others not so easily discoverable; and one or two, which set forth heavy charges, the confutation of which can come only from my self. 'Tis not therefore meant here to wrangle on points really disputable; but briefly to point out such a series of Falshoods, as never (I presume) appear'd before in so small a Pamphlet.

### F A L S H O O D I.

Page 4. *The false reports concerning the Sermon, were perhaps spread by himself.* The Remarker intimates here, that the author of the Sermon was author of the unfavourable reports concerning it, in order to form a pretence for publishing it. But this is expressly contradicted, even, by the Remarker himself (p. 10.) in these words --- *I am assur'd, many wise and good men represented his Sermon, as soon as he came down from the pulpit, as containing every kind of Absurdity.* This testimony fully confirms the reason given for publishing the Sermon. And if *many* men, really *wise and good*, were reported to condemn it so universally; the reason was still stronger, why, if undeserving such censures, it should be permitted to speak for itself.

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F A L S-

## FALSHOOD 2.

Page 4. --- *consulted several Gentlemen, whether they thought it worthy of being offer'd to the public.* No: they were consulted as to their opinion, Whether so much abusive misrepresentation did not make printing the Sermon absolutely necessary.

## FALSHOOD 3.

Page 4. *There was not one of them, if I am rightly inform'd, who did not dissuade the publication.* The Informer, or the Remarker, wants to impose on the credulity of the Public. Several Friends recommended the publication, as being made absolutely necessary.

## FALSHOOD 4.

Page 4. *Particularly Mr --- said, Do not print your Sermon --- it is the worst I ever heard.* No such declaration made, as here pretended. And, if there had; the propriety of it must be judg'd of from the Sermon itself.

## FALSHOOD 5.

Page 5. *It is NOT true, that he had a regular summons to the University pulpit.* Where so many things are shockingly false, one cannot be particularly surpriz'd at any thing. I was cited to preach before the University, during last January; and in that month I preach'd: not indeed on the very day of my own turn (which I have no where asserted) but a few days after, in the turn of another. The Sermon was prepar'd, entirely, in consequence of that summons; and what the Preface asserts farther is only this --- *that I imagin'd, the Subject might be particularly seasonable at that time of national danger.* And surely the time, or the season, of public danger was not at all varied by the alteration of a few days, during that same month of January.

FALS-



## FALSHOOD 6.

Page 5. --- *upon a pretence, that he had a matter of the greatest moment to impart &c.* Entirely false.

## FALSHOOD 7.

Page 6. *Many of our Teachers.* *Many* is here put for *some*. But this is harmless, in comparison of the grosser misrepresentations.

## FALSHOOD 8.

Page 7. *Here he disclaims this excellence of being able &c.* An excellence claim'd no where.

## FALSHOOD 9.

Page 8. --- *observe the strength of argument us'd in this paragraph.* Here the Remarker first omits the mention of *Dr Middleton*, on the authority of whom (as a writer) the argument is founded; and then, having accommodated the passage to his purpose, he plays the fool with his own knavery. The point is this --- Whether Sermons are the worse, for the frequent use of Scripture Phrases in them. The contrary is presum'd in the Preface; and for this reason --- that as *Dr Middleton* thought it would be an advantage to his life of *Cicero* frequently to express his own sentiments in the words of *Cicero*; so, great advantages may be deriv'd to Sermons from the frequency of Scripture Phrases, when introduc'd with propriety.

## FALSHOOD 10.

Page 9. *He presumes all wise and good men will agree to praise him.* No such presumption express'd, or entertain'd.

## FALSHOOD 11.

Page 9. He asserts, *his Subject is not improperly treated.* This also asserted by the Remarker only.

## FALSHOOD 12.

Page 10. --- *whose principal study has been to blacken*  
F 2 *his*

*his neighbour's character.* 'Tis hop'd, this cannot be affirm'd with truth, concerning the author of the Sermon. The Remarker probably alludes here to an old seditious Academic; and to certain late Pamphlets, which have endeavour'd to tear the mask of virtue from the face of vice, to detect the perjur'd patriot, and to expose the man of sin to the just abhorrence of all good men.

FALSHOOD 13.

Page 11. *The Notes confirm no point advanc'd in the Sermon.* Had not the contrary been true, in many instances; the Remarker would have been less out of humour with the Notes than he now is: since, without them, his malice would have had a much larger field for censure. As for instance: *Cicero's allowing suicide* seems to have been firmly establish'd in the Notes; tho' contrary to the opinion (perhaps) generally entertain'd. The Remarker, in a bungling way, *writes about it*, and contradicts; but offers not the least authority in opposition to the passages before produc'd --- in which Cicero praises Cato, and many others, for putting an end to their own lives; when call'd out of the world (not by a voice from the clouds, but) by the severer dispensations of Providence; and when they had a just cause for such an act of violence, arising from extraordinary distress. Thus Cicero asserts his own right to kill himself; thus he tells his son, *suicide was sometimes a duty*: and he affirms, *Pompey died scandalously*, because he was not his own murderer.

FALSHOOD 14.

Page 13. *These two paragraphs are to assure us, that the Sermon is printed without the least variation.* No word in the Preface is more material than the word *known*, in p. 5; where 'tis asserted --- that *the Sermon is printed, without the least known variation.* This by no means contradicts those, who apprehend the word  
even

*even* to have been spoke in the pulpit; but only declares my own opinion --- that the word was not spoke in the line mention'd, but in another just before it: especially, as it *never was in the Copy*, and contradicts the evident design of the words in that passage. And yet, tho' this word (*known*) is so very important, the Remarker first omits it, and then charges me with offering to take a false Oath --- an Oath, which could only be false for want of that very word, which is thus infamously omitted.

FALSHOOD 15.

Page 13. *He avers, that he did not speak it in public.* This is averr'd by the Remarker only.

FALSHOOD 16.

Page 14. *In the beginning of this paragraph, even is said to be a material alteration.* Not so: but, that the report was meant to persuade the public, that the Sermon would not be the same when printed, as when preach'd; because it would be greatly chang'd, or undergo a very material alteration.

FALSHOOD 17.

Page 14. *The injurious report, concerning this trifling particle, supplied a reason for printing &c. For what may be the consequence of such an injurious report &c.* The same Falshood is here doubled, for fear of a scarcity. But *the report* (to confute which the Sermon was printed) is that, which has been own'd by the Remarker himself; namely, *that the Sermon contain'd every kind of absurdity.*

FALSHOOD 18.

Page 17. *He alleges, he has an absolute right to the University-Prefs. This happens to be an absolute Falshood; and he says the thing, THAT IS NOT.* Wittily conceiv'd, and roundly pronounc'd! The only requisite wanting is *Truth*. That Members of Convocation



cation have a right to the University-Prefs is not alledg'd *absolutely*: the Preface only gives it as the author's *opinion*; and 'tis also the opinion of Men much more considerable. Here again the Remarker contradicts without the least authority, but his own bare assertion; and that we find to be a very miserable confirmation.

## FALSHOOD 19.

Page 17. *Nothing can be printed at the University-Prefs without leave &c.* Assertion, without the least proof. Truth is on the other side; and may be confirm'd by Fact --- agreeably to the nature of a *public* Printing-Prefs.

## FALSHOOD 20.

Page 18. --- *subjoin'd many learned Notes, to evince the importance of his work.* Not so: but in order to correct past, and prevent future misrepresentations.

## FALSHOOD 21.

Page 18. *The religion of Jesus, the Son of God, with what authority &c.* Here the Remarker omits the pause, expressed in the printed Sermon, to regulate the reading this sentence. Tho' indeed the same mode of expression, even without the pause, is frequent in the works of many learned men.

## FALSHOOD 22.

Page 19. --- *our reverence and admiration FOR the divinity of its doctrines &c.* The point after *admiration* is here omitted; that so the particle *for* (signifying *on account of*) might be thought improper: and it is then printed in capitals, the more fully to publish the Remarker's effrontery. This is, in several respects, observable as to the present sentence: particularly in dropping the words (*dignity of its language*) which were necessary to shew the justness of the comparison there made. But the Gentleman, as his manner is, designedly omits these words; and thus

thus, by making nonsense for the Sermon, instead of detecting it in the Sermon, pays it an involuntary compliment.

## FALSHOOD 23.

Page 19. *Army of sufferings*. The word *army* (it should seem) is applied to *persons* only. But let the Remarker, who pretends intimacy with Shakespear, read what follows ---

*The fool hath planted in his memory  
An ARMY of good words.*

## FALSHOOD 24.

Page 21. *Hopes written with a Sun-beam* --- a figure ('tis said) *new* and astonishing. The Remarker will perhaps allow, that *Hopes* may be *express'd in writing*. And tho' the phrase, *writing with a Sun-beam*, has offended him and some others, as bad English and till now unheard of; these Critics will be out of conceit with their own sufficiency, when they read the following words of Dr SOUTH---*And this was a truth, WROTE WITH A SUN-BEAM.*

## FALSHOOD 25.

Page 21. --- *a curious specimen of his reasoning as to virtue being the means of happiness*. The strange misrepresentation of this puzzled sentence is founded on the Remarker's not being able or willing to discover, that tho' there cannot be *Happiness without Virtue*, there may be *Virtue without Happiness*. And the Sermon asserts, that if Virtue had no reward hereafter, and were to be attended with misery here; it would not be our duty to adhere to Virtue so as to forfeit Happiness and Life for the sake of it: because Virtue is *the means* only, and Happiness is *the end*.

## FALSHOOD 26.

Page 22. - *hath falsified ancient history*. This charge is confuted by the Notes; where the assertions relative

tive to Socrates are justified by *Plato* and *Xenophon*. And if the Remarker, without the least authority, dares to contradict, in defiance of *Plato* and *Xenophon*; how much more petulant would he have been, if no Notes had been subjoin'd in confirmation?

FALSHOOD 27.

Page 24. — *bath perverted the meaning of a plain text of Scripture*. No perversion at all; but an accommodation of the words, to illustrate a sentiment somewhat different in its nature.

FALSHOOD 28.

Page 25. --- *the motives are equally suited to operate on either*. This must be false: unless *Truth* be equally suited to operate on the Will as on the Understanding; and unless *Happiness* be as regular an appeal to the Understanding as to the Will.

FALSHOOD 29.

Page 26. *He himself suggests the impropriety — he himself insinuates &c.* Not so: 'tis only suppos'd, that in both cases an objection may be made; but the force of it is by no means admitted.

FALSHOOD 30.

Page 27. *He says, these British Martyrs were persons of EQUAL bravery with the Apostles*. No: 'tis said --- *they met death with courage ALMOST apostolical*. And in the sentence following, the Sermon does not relate to the *Apostles*; because it speaks of the deaths of common *Christians*.

FALSHOOD 31.

Page 27. *The foundation of his whole Discourse is the display of Christian Fortitude, when the sufferers were NOT under any extraordinary assistances*. Just the contrary: the Sermon affirms one great support of Christian Fortitude to be *the extraordinary assistance* vouchsaf'd under extraordinary Distress.

FALS-



## FALSHOOD 32.

Page 27. Of *THESE* last sort of Martyrs he gives 2 notable instances, the Fellows of Magd. Coll. and the 7 Bishops. It so happens, that both these instances contradict the Remarker: the Sermon gives the title of *Martyr* to neither of *THESE* last sort of Worthies.

## FALSHOOD 33.

Page 27. --- he inserts *those* Prelates, who opposed the Revolution. Excepting *those* of them, who did NOT oppose the Revolution.

## FALSHOOD 34.

Page 28. He unwarily calls them Martyrs, who denied the lawfulness of the Revolution. Had the Remarker uttered all these Falshoods unwarily, he had been less criminal; but here, as in most of the other instances, the violation of Truth must be wilful. Unless we are to suppose, he has not acumen enough to distinguish, even, between *the* Reformation and *the* Revolution.

## FALSHOOD 35.

Page 29. He compares this city to the populous No. Still wilfully wrong: the comparison (if he will have it so call'd) being evidently made between populous No, and this sinful Island of Great Britain.

## FALSHOOD 36.

Page 31. --- never receiv'd the Sacrament in St. Mary's Church (as I have been inform'd) more than once or twice. The Remarker should not trust so much to his Informer: or rather, he should not think, that under so paltry a pretext, as that of *being so and so* inform'd, he has a licence for all sorts of misrepresentation. The assertion here is absolutely false.

## FALSHOOD. 37.

Page 30. No national Evil ought to be so much dreaded, as the want of Bread. This, tho' perhaps true,

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upon

upon the Remarker's principles, will be denied by all such (and many such, I trust; there are) who prize RELIGION more than *Life* itself. But 'tis no wonder, to find Religion forgot by one, who can burlesque Scripture, and put *Christians* and *Jews* and *Mahometans* and *Pagans* upon the same footing, as to the grounds of Patience under their Sufferings.

FALSHOOD 38.

Page 29. *How are we threaten'd with Persecution, Famine and the Sword; which are all at a great distance from us?* The danger, from want of *Bread*, certainly *was* great; notwithstanding he is pleas'd roundly to deny it. But indeed, as to *Persecution and the Sword*; there he may, for once, speak truth. For, should our Enemies conquer this Island, 'tis extremely probable they would spare *their old Friends*. And the Remarker, who is very positive, that HE has nothing to fear from *Persecution and the Sword*, may have been assur'd --- He shall *then* have *Rewards* proportionable to his *long Services*. 'Tis certain; he can talk with fluency the common cant of the Disaffected, *how fatal all our Measures are at present* --- can magnify *the Enemies of the Revolution* --- and sneer *the Hanover Succession* --- as well as e'er a seditious Demagogue in the three Kingdoms. And from such a Man 'tis an *Honour* to receive *Abuse*.

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These few Strictures may be abundantly sufficient, in answer to a Pamphlet, which contains more Falshoods than Pages.

THE END.

